THE

Mammon of Unrighteousness

Detected and Purified

IN A

SERMON

Preached in the

Cathedral Church

OF

WORCESTER:

On *Sunday* the Nineteenth of *August*, 1688.

By the right Reverend Father in God,
William Lord Bishop of *Worcester*.

Thomas. 4

Aude Hospes contemnere opes, & te quoque dignum
Finge Deo.——

LONDON:

Printed for *Sampson Evans* Bookseller in *WORCESTER.*

Imprimatur.

Decemb. 18.
1688.

Hen. Wharton. RR. in Chriſto Patri ac Domino *D. Wilhelmo Archiepiſc. Cant.* à ſacris domeſticis.

To the Reader.

I Had no Design to expose this Sermon to Publick View and Censure in this Critical Age, and Climate; but being Preach'd in a Languishing Infirmity of Body, rendering my Voice not audible to the greatest part of a Venerable, ample Congregation; I have been sollicited to transmit it to the Press for Expiating the Defailance of Eloquution in the Pulpit, that those Religious Advertisements which vanish'd in the Air, perish'd in their Birth in the Temple, may be retained, revived, in the Closet, that they may, by the Divine compassionate Grace, conduce to promote a Heavenly Conversation on Earth.

It hath been required of me as an Equitable Reparation to the Eye, (the more exact diffusive Test) for the disappointment to the Ear.

The

The God of Mercies and Purities grant that it may take deep Impreſſion in the Hearts of thoſe who ſhall vouchſafe to Read it; to excite them effectually to reſiſt the Impulſe of Covetous Affections, to dread to decline the too little reſented, yet too much practiſed plauſible Impiety, darling Idolatry of Mammon.

Luke 16. 9.

I ſay unto you, make to your ſelves Friends of the Mammon of Unrighteouſneſs; that when ye fail, they may receive you into Everlaſting Habitations.

MY Text is *Verbum Dei*, it is part of the Goſpel for this Day, it is the Cloze and the Luſtre of a Parable, (the Style of the primitive Eaſtern Rhetorick for Inſtruction.) The Structure of the Parable holds reſemblance with that of the Temple of Jeruſalem; for the Porch, the outward and the inward Court.

The Introduction is not the Porch of *Solomon*, but of *Chriſt*, he ſaid to his Diſciples in *Ver.* 1. This Gate of the Temple may truly venerably be called *Beautiful.*

The three Parables, recorded in the immediate precedent Chapter, of the loſt Sheep, the loſt Groat, and the prodigal Son, were moulded for the Scribes and Phariſees, to lance their Boſom Impoſthume of Spiritual Pride and Arrogance, who, in being imaginary Saints, became real Miſcreants. The Parable of the unjuſt Steward recited in this Chapter is calculated for another Meridian, not for the Judaical Synagogue, but the Church of Chriſt.

An Advertiſement for his ſelect Train, his ſignal Diſciples, who like Eagles ſoaring aloft did caſt a glance on the Prey below; whilſt their Profeſſions were raiſed to heavenly Enjoyments, their Affections were ſomewhat depreſt by Earthly: Though pure Bullion from the Ore, yet not yet entirely refined from the Furnace, not without an Alloy of Droſs, a Mixture of Rubbiſh. To cure this ſpreading Malady, Chriſt enwraps his Doſe in a Parable.

To unveil the Narration of the Parable; Commentators underſtand the certain Rich man in the firſt Verſe to be Chriſt, (*verus* a true, though not *merus Homo* a mere man, in St. *Auſtin*'s Expreſſion) the ſole Proprietary, the Lord paramount of all the Treaſures of the Earth, and of Heaven, alſo that illuſtrious City reſplendent with Streets of Gold and Gates of Pearls. *Theophylact* and *Euthymius* expound the Steward in the firſt Verſe to be a wealthy perſonage, improved in Fortune, yet not enfranchiſed, not diſcharged from his dependance, not ſo properly endowed as intruſted, impeacht he is for his Talent miſemployed; it is a Bill of Waſt, διασκορπίζων, in *Ver.* 1. ſcattering, imbezeling his Maſters Goods. The Accuſation is recited, but the Accuſers concealed: Satan who is a ſmooth Tempter to ſuggeſt, to ſolicit Guilt, becomes a ſharp Orator to charge, to aggravate it.

Every humane Offence calls for, in ſome caſes, importunes, clamors for the divine Judgment. The Offenders perhaps laſt, yet not his leaſt Accuſer is his own Conſcience, this ſecret Whiſper is more terrifying than a Clap of Thunder. The

The Accuſations are varied, yet Chriſt arraigns, examins, before he dooms: not like *Auguſtus*, precipitate Sentence without the Traverſe, without the Method of Indictment, againſt the Inhabitants of *Peruſium*; *Moriendum*, they muſt die. It ſuits not with the Track, the Cuſtom of the Iſraelitiſh, not of the Roman Pagan Juſtice, to condemn any one unheard. Chriſt affords the Perſon charged in this Parable Liberty to aſſay to vindicate himſelf in *Ver.* 2. *Give an account of thy Stewardſhip*, of thy Fortune, of thy Office, thy Knowledge, thy Talent whatſoever; as ſome run varieties of Deſcants on this Note. Joh. 7. 51. Acts 25. 16.

Every Stroke of Affliction, every laſh of Conſcience is a kind of Reckoning betwixt God and Man for each of theſe: God righteouſly deprives men of thoſe Talents, thoſe Enjoyments, which they unrighteouſly manage. It is a diſconſolate Sentence pronounced in *Ver.* 2. *Thou canſt be no longer Steward.* Some determine this to be executed at the Hour of Death.

Before the fatal time of Diſſolution, God may reduce the wealthieſt Perſonages to Penury, the greateſt Potentates to Impotency, the moſt ſubtle politick Statiſts, the moſt accurate Artiſts, to Folly, to Infatuation *Albertus* the great was bereaved of his great Stock of Knowledge three years before he died. The Steward ſentenced in the Parable was at firſt dampt and chil'd, ſtaggered in Perplexity of Mind; he was too nice and delicate to be a Labourer, (dig he could not) he was too haughty and arrogant to be a Petitioner, (to beg he was aſhamed) however he is not long deſtitute of an unholy Clue

to wind him out of this Labyrinth. He lays an Obligation on his Maſters Debtors by his own Tranſgreſſion, ingratiates and depraves himſelf, contrives his Iniquity to be his Support; and yet the Lord commended the unjuſt Steward. It ſounds a Riddle, that he whoſe Injuſtice was his Deſign, his Artifice, that he who was injuriouſly bountiful, diſhoneſtly liberal, ſhould be extolled by that Maſter whom he had defrauded.

To diſpel this Cloud; The Lord commended the Subtilty, not the Integrity of this falſe Steward, his Wit not his Grace. *For the Children of this World, are in their Generation, wiſer than the Children of Light. Ver.* 8.

It is not σοφώτεροι more wiſe, but φρονιμώτεροι more wily, more crafty, ſerpentine, (the Serpent devoured the Dove.) Wiſdom, not only in the Judgment of S. *Auſtin*, but of *Ariſtotle* alſo, is the Knowledge of divine Perfections; Philoſophers decipher it to be ſpeculative, the Fathers ſtate it to be active. It is *Sapientia, quaſi ſapida ſcientia*, ſaith *Gerſon*, Wiſdom is a Savory Science, not contemplative but affective, not ſeated in the Brain, but in the Heart, which is beſt diſcern'd by the Pulſe of the Hand.

Prudence is of a lower Size, Cunning is of a courſer Metal, leſs refined and ſublimated. They who are addicted, devoted to ſecular Intereſts, may challenge a Preheminence in this Faculty, they are wiſer in their kind, *in genere ſuo*, as *Beza* renders it, more exact Intelligencers in their Orb: But it is an excentrick Orb; more expert in their Way, but it is a dark

a crooked Way; better Sophiſters, ſmoother Paraſites to ſet off corrupt Actions, like tainted Ware with fair Colours, with falſe Varniſhes. They are wiſer for an Age, not for Eternity; it is not ἐν, in their Generation as we render it, but εἰς for their Generation, ſucceſſion, alſo to entail, to ſecure their Revenues to their Families, Poſterities, to derive, to fix the Iſſues of their Sins to the Iſſues of their Loins.

The Minions of the Earth, the Sages of the World, are more circumſpect, diligent to preſerve, to enhance their Eſtates, than the Candidates for Heaven, than the Diſciples of the Sanctuary are to improve their Virtues, to ſave their Souls. Leaſt we ſplit on this Rock, Chriſt himſelf becomes our Pilot to ſteer our Courſe in a right Channel to a Port of Bliſs. *Make to your ſelves Friends of the Mammon of Unrighteouſneſs, that when ye fail, they may receive you into everlaſting Habitations.*

My Text brancheth it ſelf into a Precept, and a Reward: The Precept deſcribes, regulates our Duty: *Make to your ſelves Friends of the Mammon of Unrighteouſneſs.* The Reward animates, crowns our performance: *That they may receive you into everlaſting Habitations.* The former Part is an Introduction to the latter, for the Diſciples of *Jeruſalem*, as the Temple of Virtue was a Paſſage to that of Honour, for the Votaries of *Rome*. In the firſt General I ſhall by divine Aſſiſtance offer at a diſtinct view of the Engine to be employed. *The Mammon of Unrighteouſneſs*; and of the Employment it ſelf.

To

To make your ſelves Friends of it; this transforms a Poyſon to a Medicine, it extracts an Antidote out of a Viper, a Viper that ſtings an unſanctified Soul, envenoms it to Death. My firſt Task is the conſideration of the Engine it ſelf, ſet out in a black Hue, in a branded Character: *The Mammon of Unrighteouſneſs.*

Divines Ancient and Modern have varieties of Conjectures touching the name and nature, the Phraſe and Importance of Mammon. I ſhall not ſpend time nicely and critically to diſcuſs whether Mammon be of an Hebrew, Chaldaick or Syriack Extraction; moſt probably it is of a Syriack Stock, being not extant in the Hebrew Original, or in the Chaldee Paraphraſe of the old Teſtament. *Tertullian* interprets *Mammon* Mony, St. *Auſtin* Gain, *Heſychius* Treaſures, the marginal Engliſh Illuſtration renders it Riches. It is *Lombard*'s Obſervation that *Mammon* denotes Wealth and the Devil, both clad in the ſame Dreſs, ſhadowed out in the ſame name. It is Satans magnificent Title of Gran-
Joh. 12. 31. deur, *The Prince of this World*: when he preſented to Chriſt the Kingdoms of this World, whether it were in a diſtinct diſcovery to the Eye or the Phantaſie; whether it were in the Proſpect of a Map or Globe, or in the Flouriſh of Language, however it was his ample Overture. *Luke* 4. 6. *All this Power will I give unto thee, and the Glory of them, and to whomſoever I will, I give it.* I ſhall not diſprove the apparent Invalidity of his Title, his Intereſt: I ſhall only obſerve the Sophiſtry of his Tender. He produces the

the Dignities, the Pomps, the Gaieties, the Resplendencies of the World; but conceals the Troubles, the Iniquities of it. It is the doom of *Adam*, Gen. 3. 17. *Cursed is the ground for thy sake.* Liable it is to a Curse of Emptiness, Unsatisfiedness, wherein an abundance, a surplusage comes short of a Sufficiency; liable it is to a Curse of Prophaneness, it depraves many that possess it; the name of the first Reprobate Caitiff recited in the Scripture, *Cain*, denotes Possession: the Treasures of the Earth are the Borders of Hell, the Mines of Gold and Silver are at a great Distance from Heaven; the choicest, those of *Havila*, are the remotest from the Church.

The Moon is the Emblem, the Representative of the Church, which is Eclipsed by the Interposition of the Earth: *Religio peperit divitias, & filia devoravit matrem*, Religion brought forth Wealth, and the Daughter devoured the Mother. The Jewels of the Egyptians proved Snares to the Israelites, they afforded materials for their Idolatry: *Jeshurun waxed fat, and kicked*, *Deut.* 32. 15. Plenty became a fertile womb of Intemperance and Arrogance; Ἐμφυτὸν πλουσίοις σκειοῖσιν εἶναι, saith *Euripides*; it is ingrafted in those that are rich, to be leavened, to be swelled, and to be imbittered also. It is the Apostles Interrogatory; *Do not rich men oppress you?* Jam. 2. 6. It was *Salvian*'s pathetical complaint of his Gallican Contemporaries, *decernunt Potentes, quod solvunt Pauperes*, the heaviest Pressures of Taxes are laid on the weakest Shoulders. Augustin.

These meditations wrought effectually on *Agur*, an Oracle of Israel, singularly qualified for Prudence

and

and Integrity; who much converſed with *Solomon*, even *Solomon* himſelf in diſguiſe, of that name, in the Judgment of ſome Jewiſh Doctors. This conſideration ſwayed, tranſported him ſo far, that he dreaded, deprecated Wealth, which is courted, homaged by moſt; *Give me not riches, leſt I be full and deny thee, and ſay who is the Lord?* Prov. 30. 8. 9. *I was at eaſe*, ſaith *Job* 16. 12. it is *Opulentus fui*; in the vulgar Latin Tranſlation, *I was rich. I lay a Stumbling-block before him.* Ezek. 3. 20. *Vatablus* gloſſeth it, *I make him to proſper.* The Fulneſs of the Sodomites did *deſpumare in libidinem*, (in *Tertullian*'s Expreſſion) foam unto Laſciviouſneſs, did melt into impure Dalliance; their Riots and Luſts were the bitter Fruits of a delicious Soil.

Joſephus aſſerts that the Sadduces who diſclaimed the Reſurrection of the Body, and the Immortality of the Soul, gained moſt Diſciples among the wealthieſt ſort of Jews, who being furniſhed with the Revenues, corrupted with the Senſualities of this life, diſcredited, diſregarded the Felicities, the Glories of the next.

When *Philip* King of *Macedon* tranſmitted a grand ſumptuous Preſent to *Phocion*, *Phocion* demanded why he, rather than any other *Athenian*, was ſelected to be obliged by ſo ample a Boon? The Meſſenger replied, becauſe he was reputed moſt upright: I will then (ſaith *Phocion*) perſiſt in my Penury, that I may not forfeit my Integrity. The moſt renowned heathen moral Worthies; *Socrates*, *Ariſtides*, *Epaminondas*, *Fabricius* were deſtitute of Riches. Among others the learned pious Father *Lactantius* was ſcanted for neceſ-

ſaries.

ſaries. St. *Peter*, the prime Apoſtle (Πεῶτ@· *Mat.* 10.2.) for priority of Order for diſtinction, though not for ſuperiority of Power for juriſdiction (in the *Romiſh* ſtrain) profeſſed, *Silver and Gold have I none*, Act. 3. 6. Neither Sun nor Moon of *Alchymiſt* ſhined on him. Chriſt himſelf, as Son of Man, appeared in a ſtate of Diſtreſs, of Indigence, who was at the charge of a great Miracle to defray a ſmall Tribute, a Fiſh being his Treaſurer. It was a ſevere doom pronounced by him, *Luke* 6. 24. *Woe to you that are rich*, (to wit, in Treaſures, not in Graces) *for you have received your Conſolation.* It is not ἔχετε but ἀπέχετε, you have your Reward, for whatever claim you can pretend to Innocence; that you have your Conſolation, that it is preſent, tranſitory in this Life, not future, not ſtable, perpetual in the next, is the ſting of this Woe.

It is St. *Chryſoſtom*'s critical deſcant on that paſſage of *Abraham* to the damned rich Caitiff: *Thou haſt received thy good things*, Luke 16. 25. Thy good things, to wit, in thy eſtimate; it is not ἔλαβες but ἀπέλαβες, thou haſt received them as Recompences for all thy good Actions.

Gregory the Great, that firſt and beſt of that name, of the See of *Rome*, being enriched, dignified, was chilled with Fear, damped with Anguiſh, leſt God had thereby requited his Faſts, his Prayers, his Sermons, his Vigils and Alms, and all other Virtues. *Euthymius* expounds that fore-mention'd Woe, recited by St. *Luke*, to be the penſive Expreſſion of Chriſt, (a Mirror of Candor) condoling, commiſerating, ra-

ther than condemning the Rich. *Tertullian* determines it to be woven with a mingled Thread of Advice and Menace. Not to hover too long in Generalities. It is the Mammon of Unrighteouſneſs, becauſe too frequently, injuriouſly, unconſcionably atchieved, ungraciouſly, uncharitably detained, or elſe riotouſly, profuſely ſquander'd, as if Men were at variance with their Wealth, and would not diſpoſe, but diſcard it. Thus, without the Divine reſtraining Grace, we are too prone to bane, to curſe our ſelves, with what God doth otherwiſe bleſs and proſper us. It is the *Pſalmiſt*'s diſmal Imprecation; *Let that which ſhould have been for their Wealth, be to them an occaſion of falling.* This lapſe is a Precipice, an occaſion of Perdition. Not unlike to *Heliogabalus*, who did contrive Cords of Gold and Silver to be ſtrangled with, who laid up Poyſon in Boxes of precious Stones to be deſtroy'd with.

The indirect Toils, and Mazes of Deſigns of the Sages of this World, are but elaborate ſolemn Sacrifices to Mammon, the Idol Paramount, like *Bel* among the *Aſſyrians*, whereto all the reſt vail and do homage.

It is related, when a timorous Patient ſuſpected a Medicine of *Paracelſus*, as if it had a Grain of Magick for an Ingredient, *Paracelſus* reſented it with Indignation, What mattereth thee if thou be recovered, whether it be by God or the Devil? Some are as indifferently diſpoſed to be enriched, whether it be by the Influence of Heaven or Hell. Yet not to brand Riches with unjuſt Imputations; the Charge is juſtly to be laid on our corrupt Minds, which, like foul Stomachs,

machs, taint and transform the moſt wholſom Proviſion to Crudities, Diſeaſes. The Unrighteouſneſs conſiſts not in enlarged Treaſures and Incomes, but in unſatisfied Deſires, in unſanctified Purſuits and Enjoyments. Wealth, in its own Nature and Conſtitution, is not virtuous or vicious, not morally good or evil, which is, *bona bonis, mala malis,* (ſaith St. *Auſtin*) *Good to good Men, bad to evil*: Like *Rufus*'s Shield, that had God on one ſide, Satan on the other, with this Motto of Inſcription, *Prepare for both.* It is like the *Red Sea*, deſtructive to the *Egyptians*, preſervative to the *Iſraelites.*

Riches, as Viands, turn to that Humour which is moſt predominant; to one they nouriſh Piety, Godlineſs; to another, Prodigality, Profaneſs; to ſome, the ſupports of Riots, and Debauches; to others, of Alms and Graces. They are the Wings of Salvation, and the Plummets of Perdition; they are the Rounds of the Ladder, whereby ſome aſcend to Heaven, others deſcend to Hell; they are the Oyl to kindle the burning flame of Satan's Furnace, and the Oyl alſo to preſerve the ſhining Lamp of the Sanctuary. Wealth, like a Scorpion, affords a Cure for its own Sting; it is by making you Friends of it: which conducts me to the Management of the Mammon of Unrighteouſneſs.

The two Expedients of this Sacred Friendſhip in my Text, the Flames not of the Hearth, but the Altar, to refine the droſs, to purifie the pollution of Mammon, are Equity and Charity: Equity, like *Janus*,

hath a double Aſpect, it looks forward for Poſſeſſion, and backward for Reſtitution; the one is a Branch of Innocence, the other of Repentance; the one prevents the Unrighteouſneſs of Mammon, the other redreſſes it. It is with Equity, as with Phyſick; the Medicine which ſecures from a Malady, is more precious than that which heals it. That Juſtice which declines an Injury, challengeth a Preheminence of regard.

The Equity of Poſſeſſion is derived from juſt, lawful Owners, by juſtifiable, lawful means; by Donation, by Gift, by Succeſſion, Inheritance, by Acquiſition, by Contract, which ſpreads it ſelf to many Branches; theſe are the ordinary, equitable, warrantable Conveyances.

To omit the Extraordinary; by right of Occupation, (the Tenure of a firſt Seizure) the Booty of a War rightly empowered, and uprightly managed, as alſo a judicial Forfeiture. The *Iſraelites* ſpecial Coin had the Impreſſion of a Lamb. What our *Engliſh* Tranſlation renders a *hundred pieces of Money*, Gen. 33. 19. the *Septuagint* expreſs ἀμνῶν *Lambs*, becauſe they were ſtampt with the Image of a Lamb, a Lecture of Innocence; not with the Figure of a Serpent, to be compaſſed with a fraudulent Contract, to be like *Dan*; *An Adder in the Path*, Gen. 49. 17. It is not like *Benjamin*'s Portion, *Gen.* 49. 27. to raven as a Wolf in the Morning, to devour the Prey, and at Night to divide the Spoil. When Violence hews its way for a Subſiſtence, Cruelty becomes a Patrimony, Oppreſſion an Inheritance, Miſchief a Salary, a Revenue. When Houſes

are

are buttreſs'd with Injuſtice, cemented with Blood; when Fields are watered with Tears of Widows and Orphans. The Giants in the Sixth Chapter of *Gen.* are by ſome expounded to be Grandees, not for Stature, but Power, exerted by Rapine, by vaſt dimenſion of Extortion. Ὁ μικρὸτερος βεῶμα τοῦ μείζονος, ſays St. *Baſil* the Great. When the Oppreſſed are ſmaller Morſels in the wider Jaws of the Oppreſſor, *Eating up the People like Bread*, in the *Pſalmiſt*'s Phraſe, *Pſal.* 14. 4. It is St. *Auſtin*'s Obſervation, that to eat like Bread, denotes a Conſtancy of Repaſt; other Proviſion we vary, but to eat like Bread imports not to be rarely feaſted, but continually fed; not banquetted, but dieted with Iniquities. *Manducant in terris*, ſaith St. *Bernard*, They eat, they devour in Earth what they digeſt in Hell. Are not the Contracts of many Tenants and Debtors more pinching, galling than the Manacles of Priſoners? whoſe ſtate of Vaſſalage is a Task and a Toil, a Penance and a Torture, a Living Death and a Dying Life; as *Calphurnius* was treated by *Tiberius*; not ſo much ingratiated as to have their Miſery expedited. It is a Work of Darkneſs, written with the Sun-Beams, yet hath gained the repute of Prudence, of Maſter-piece of Wit, (tho' ſullied, blackned with Vice.)

Let me here inoffenſively expreſs it to this Venerable Aſſembly, being like a weight of Lead upon my Conſcience till I disburthen it.

It becomes us to treat Tenants and Debtors, eſpecially ſuch as are Induſtrious and Frugal, with ſuch Equi-

ty

ty and Candor, as would be acceptable to our ſelves, were we reduced to the ſame Exigencies: We know not how ſuddenly, how ſtrangely the Scenes of Fortune may be ſhifted. Riches, whilſt they appear fixed by irreverſible Conveyances and Entails, yet frequently prove really winged to fly away in the height of imaginary Plenty and Security. It is according to the *Syriack* Tranſlation of my Text, *The Mammon of Deceitfulneſs*. It will quit, deſert us, or we muſt quit, deſert it. Men may enhance their Eſtates and their Crimes, they may rack their Revenues and their Conſciences, making the Neceſſities of others to miniſter fuel to their Superfluities, to maintain their Pomps, their Gayeties, the Exceſſes of their Riots, Debauches, the Impurities of their Dalliances, not only by the Sweats of their Brows, but the Groans of the Souls of others, to frolick it by their Anxiety, to ſurfeit it by their Famine, *ut ſentiant ſe mori*, in *Caligula*'s Doom, That they languiſh before they periſh.

If in theſe, or any other Inſtances, the Equity of Poſſeſſion be neglected, violated, it ought to be repaired, expiated with that of Reſtitution. There are two Siſters, like *Rachel* and *Leah*: The one, like *Rachel*, hath the more amiable Feature, the firſt Love of every true *Iſraelite*: The other, like *Leah*, is blear-ey'd, blemiſhed, by wrong preſuppos'd; it hath unhappily the Fate of *Leah*, to be too little affected or regarded; yet every Son of *Jacob*, who is bereaved of *Rachel*, the Equity of Poſſeſſion, he ought to eſpouſe *Leah*, to embrace the Equity of Reſtitution. It is the Dictate, not only

only of Christian Theological, but of Heathen Political Righteousness; the Civil as well as Canon Law enjoyns it. The Constitutions of all Nations not tainted with the Lees of Barbarism exact it. To deny the Necessity of it is not Heresie, but Phrensie, saith *Soto*. Before the Law, it was the Injunction of *Jacob*, tho he had a specious Plea to evade it, *Gen.* 43. 12. *Carry back the money that was brought in the mouth of the sack.* Under the *Mosaical Law*, the Equity of Restitution was professed by *Samuel*, as the Vindication of his Justice, 1 *Sam.* 12. 13, 14. Prescribed by *Nehemiah* with a solemn Admonition, a sharp Execration, *Chap.* 5. *v.* 11, 12. *Ezekiel* clusters it with the choicest Fruits of a spiritual, effectual, remorse of Conscience, *Chap.* 33. *v.* 15. Without this signal Certificate, Repentance, *Non agitur sed fingitur*, saith St. *Austin*, is not acted, but counterfeited. Under the Gospel, they who will not directly, uprightly, restore what they indirectly, injuriously attain, do not only deviate, swerve from the commendable Practice of *Zacheus*, (*Luke* 19. 8. *I restore four-fold*) but come short of *Judas*'s Religion, who came short of Salvation, that ἐμπορθοσωτηρίας in St. *Chrysostom*'s Phrase, a Merchant of his Salvation and of his Saviour also, who brought back the thirty pieces of Silver, his vile Rate of the most precious Inestimable Jewel.

It is an infallible Maxim in the Canon Law, borrowed from St. *Austin*, *Non remittitur peccatum nisi restituatur ablatum*, The Trespass is not remitted unless the Damage be restored. Wherein the Proportion, the Mea-

ſure, is not the leaſt difficulty in the Sentiments of Caſuiſts; for the determining whereof, I ſhall diſtinguiſh the Penitential and Penal part of Reſtitution: The Penitential part is fixed, limited, adequate to the Offence, to the Detriment ſuſtain'd: The Penal part is to be varied, enlarged, according to the Circumſtances, Conſequences; to wit, in due conſideration of Ceſſation of Gain, and Emergencies of Loſs; wherein every Man's Conſcience is a Judge to determine where the Law doth not, where it is defective, or diminutive.

Among the *Iſraelites* there were ſeveral gradual Alterations; a two-fold, a four-fold, a ſeven-fold Reſtitution. The Obligation of this Duty of Reſtitution extends further than the Actors themſelves; even to the Inheritors, the Executors, that reap the Fruits. St. *Chryſoſtom* is too candid, indulgent, to acquit, to diſcharge the Heirs of Oppreſſors. The moſt Conſcientious Caſuiſts exempt, diſengage them from tranſient, vaniſhing Acts of Injuſtice, which eſcape their Diſcoveries; but not from ſuch as are knowingly, lineally perpetual, that paſs from Generation to Generation in the Incomes, Commodities.

There is a Tincture of Injuſtice, as in compaſſing, purloining another's Intereſt, ſo in enjoying, withholding of it. It is the ſame crime, though not the ſame degree of Guilt. In the nice Diſcuſſion of the Schoolmen, the one formally conſiſts in the Punctilio, the Mode, the manner of Acquiſition; the other materially conſiſts in reference to the advantage, whether acquired,

quired, or continued. Two grand impediments are ſtarted by Satans Sophiſtry, ſet out in a multiplying Glaſs, panick terrors to divert, to ſcare us from the requiſite Practice of Reſtitution; to wit, the double train of Penury, and Infamy, the Loſs and Shame that accrue from it: As for the damage alledged, it is the Tempters Subterfuge in diſguiſe, it is leſs incommodious to impair thy Fortune, than to wound thy Conſcience, and to forfeit thy Soul; it is our Saviours ſtaggering, unanſwerable Interrogatory; *what ſhall it profit a man, if he gain the whole World and loſe his own Soul? Mark* 8. 36.

It is an unprofitable, and, in the end, an execrable State, that bottoms in ſin; it is a depraved, accurſed Poſſeſſion in Earth, that lays its Foundation in Hell. But thou hopeſt, (preſumeſt rather) that thy exerciſe of Repentance, thy Sorrow for ſin will commute, will countervail for the defect of Reſtitution; ſo it may, by divine Goodneſs, in caſe of neceſſity, diſability for diſcharging of it. In that only the Contrition of thy heart may be accepted, for Satisfaction of thy Hand; but where there are Sinews for real performances, the moſt formal Expreſſes of grief are meer hypocritical Varniſhes of repentance. The Profeſſion thereof, is but a Colluſion, a Mockery, a Nullity of Duty.

——*Stat magni nominis umbra.*

As for the ſecond Scruple of Shame, to deterr us from the Juſtice of Reſtitution, it is a Shame for to

recite it; there is no deformity, no blemish in the exercise of any virtue. *Zacheus* his Restitution was not his Brand, but his Renown, not his Stain but his Ornament; it was the robe of a sacred Convert, the perfume of a penitent Publican, the Fragrancy of exemplary Equity for all succeeding ages. When a lascivious Youngster slinking out of an unreputable House started back, being espied by *Diogenes*, the Philosopher advertised him, that his recess, his withdrawing thence, need not put him to the Blush or Damp; but his entrance thither.

Restitution doth not breed an Ulcer, but cure it. If it be objected, that it doth light a Torch to manifest the festered Sore, which before was obscured, concealed: I answer this Discovery is the Lustre of Repentance, the Honour, the Trophy of it; at the worst it is but the Scar of a healed wound, after the Victory of a Battel; however if it be interpreted an Infamy, it is in the Gloss, the Censure of depraved men, suggested by damned Spirits, it is a Dignity in the estimate of the blessed Saints and Angels. *Phocion* apprehended the Elogy, the Praise of a vile Person, a lewd Caitiff, to be a Reproach, a Scandal.

To dismiss this vain Cavil; a little Ingenuity, the least tincture of Prudence will divert, will realy conduce to steer aloof from the grand imaginary rock of Disgrace. The equity of Restitution may be so covertly discharged, that neither the Injury be revealed, nor the Party who acted it.

Hitherto

Hitherto I have viewed but one Wing of the ſacred Friendſhip in my Text, a Wing, not of the Eagle, a creature of Prey, but of the Dove, to wit Equity; there is requiſite another Wing, to wit Charity, to aſpire to the heavenly Manſion, to *flee away, and be at Reſt.* It was eſteemed ominous at *Athens*, not to be a Votary in the Temple of Mercy; it ſuits leſs with the Diſcipline of *Jeruſalem.* It ill becomes us to degenerate to Serpents, to twine, to circle within our ſelves.

The Philoſopher deciphers man to be a ſociable, κοινωνικὸν communicative Creature, who ought not to make himſelf or his Family the Centre, and the entire circumference of the management of his Wealth. The Apoſtle profeſſes not to be an Inſtructer but a Monitor, a Remembrancer only in ſo neceſſary a Duty; *Forget not to communicate. Heb.* 13. 16. this Oblivion were a double degradation, not only to be unchriſtian, but inhumane; it correſponds not with the dictate, the Impulſe of Nature, much leſs with that of Grace.

Charity is entituled Grace, 2. *Cor.* 8. 7. it is the Symptome, the Evidence, the Certificate of Grace, without which, Grace is a maſk, a varniſh: Charity is deſcribed to be the ſervice of God, in *Ver.* 4. of the ſame Chapter. It is ſignally emphatical in the Original κοινωνίαν τῆς διακονίας, the communication of the Miniſtry, even of the Liturgy, as if the charitable man were the Miniſter, the Prieſt; the Poor, the Altar; the Dole, the Oblation: *With ſuch Sacrifices God is*

well pleaſed. Heb. 13. 16. The vulgar Latin renders it *promeretur*, is promerited, in the Rhemiſh Tranſlation, as if hereby we merited at Gods Hands.

Salmeron hence takes the Cue to raiſe his Creſt in defiance of reformed Divines. *Obmuteſce Hæretice*, (ſaith he) be dumb O Heretick, as if the queſtion of Merit was hereby put out of all queſtion; whereas he inſults before he vanquiſhes, triumphs before he conquers; the vulgar Latin Tranſlation whereon he bottoms, is a looſe, tottering Foundation, it is as great a Soleciſm in Divinity as Grammar.

The Original exhibits not the leaſt accent of Merit, it is εὐαρεστεῖται *God is well pleaſed.* However Alms are to be acknowledged Pious, if rightly perform'd; though not in themſelves meritorious. Earthly Mercies exhibited, are to be accounted the Conducts to Heavenly Glories. They are the Road of Bliſs, tho not the Purchaſe: They are not *cauſa regnandi*, yet *via ad regnum*, in St. *Bernard*'s Expreſſion. They are the Paſſage, the Chariot, to convey us to the true Supreme Paradiſe; though they cannot deſerve, or challenge the Delicacy, the Felicity of that Manſion. The ſmalleſt Charity is not deſtitute of an ample Recompence; but it is not ἀξία the Dignity of the Work performed, but ἀξίωσις (in St. *Chryſoſtom*'s Phraſe) the Dignation, the Candor of Chriſt, who accepts Mites, rewards them with Talents. It is to be aſcribed to the Virtue, the Bounty of his Promiſes, not to the Value, the Luſtre of our Accompliſhments.

But

But I forbear to dilate this Meditation, leſt I ſeem to forget my ſelf, and not to conſider the Uncharitable Age wherein we live. Our Judgments herein need not ſo much to be informed in the ſtate of the Controverſie, as our Affections to be warmed, to be inflam'd for the diſcharge of the Duty. There is no Duty of Religion more indiſpenſably injoyn'd, none more abundantly encourag'd; and yet none more familiarly diſregarded, more unexcuſably ſpurn'd at. Moſt Men are herein not only practical but ſpeculative Infidels, accounting Charity the Flux of Prodigality, the Product not of Religion but Indiſcretion. They who are not Scepticks to diſpute, to boggle at this Duty, who are not a ſort of Atheiſts to reject the Precept, to deride the Performance; yet become Criticks to cenſure the Iniquities of others, when they ſhould be Almoners to relieve their Preſſure. Let us not be more Inquiſitive than Compaſſionate, to ſharpen our Invectives againſt Mens Offences, which have procured their Miſeries, rather than to enlarge our Bowels towards their Miſeries which invite our Supplies.

It is God's part to Doom, ours to Succour. Indeed ſome are to be ſelected, preferred in their Calamities, ſuch as are more ſanctified, neareſt related, moſt neceſſitated; yet none to be abſolutely waved, but ſuch as are Vagrants, Loyterers, whoſe Debility, Exigency in their Eſtates, may be repaired by the Vigour, Strength of their Limbs; to endear, to engage theſe to be our Friends by our Alms, were to be their Adver-

ſaries

ſaries and our own. The Vinegar of Juſtice to ſuch, is a better Reſtorative than the Oyl of Mercy; whereby they may be reſcued from their Neceſſities, and reclaimed from their Vices: That our Streets be not defamed by ſuch Peſts, that an Eminent City be not diſhonoured by ſuch Obloquies, Scandals; I ſhall recommend, not only the Ancient pattern of *Jeruſalem* to your Imitation, but alſo the Modern of *Paris*, wherein for many years, not only the ſcandalous Beggery of particular Perſons hath been prevented, but the Publick Revenues have been promoted. The Apoſtle obſtructs, blocks up the Effluxes of our Charity only to ſuch, whoſe Indigence proceeds from a voluntary omiſſion of Diligence. *He that will not Labour, let him not Eat*, 2 Theſ. 3. 10. As for others, if we debar our Charity, we forfeit our Chriſtianity.

How rationally (as we preſume) do we Object? May I not diſpoſe of my own Inheritance, or my own Purchaſe, as my own genius ſhall prompt me? Muſt I expoſe my ſelf contracted, and multiplied; the Conſort of my Boſom, the Iſſue of my Loins to future Incumbrances, and Exigences, to ſupply the preſent of others? Shall I invite, attract Diſtreſs in the Lees of my declining Age, by an Imprudence of Bounty in the Flower, the Vigour of my Days? Theſe ſpecious Pretences are but fallacious Arguments, like our firſt Parents Fig-Leaves, to cover our Spiritual Nakedneſs, falſe Varniſhes to beautifie carnal Wickedneſs. Let us not miſtake our Tenure, it is not

Pri-

Primitive, but Derivative in our Fortunes. Our Intereſt is a Deputation, a Stewardſhip in the genuine ſcope of this Parable. We are not Proprietaries, but Uſufructuaries of Riches. Theſe Talents are to be managed according to the Rule, the Dictate of God's Sacred Word, not according to the bent, the ſwinge of our own corrupt Hearts. God might have allotted an equal Proportion of Enjoyments of this World to all ſorts of Men, to be all levelled; but then (in the Obſervation of St. *Baſil* the Great) there had been wanting a Teſt, for the Munificence, the Bounty of the Rich, and for the Patience, the Humility of the Poor. Chriſt hath ordained ſome to be Wealthy, to exerciſe their Fidelity, to diſcharge the part of Almoners, to be Treaſurers for the Poor, nay, for himſelf, who ſues for Succours in his diſtreſſed Members; and interprets Neglects of theſe, as Indignities againſt himſelf. *In that you did it not to the leaſt of theſe, you did it not to me*, Mat. 25. 45. *Quis ad tonitru hoc non expaveſcit?* (ſaith St. *Auſtin*) *Who is not ſcar'd with this Thunder?* They who ſhrink not, dread not to prevent, to decline this Doom, ſhall droop, ſhall ſink to ſuſtain it. The Rich Man in the Goſpel, (*Luke* 16.) was not condemned becauſe he was unjuſt, but becauſe he was unmerciful, not becauſe he oppreſs'd *Lazarus*, but becauſe he relieved him not. A numerous Iſſue is no plea at God's Bar to vindicate a covetous Heart, or a tenacious Hand. A plentiful Progeny, is a powerful Topick, (at leaſt it ought to be a perſwaſive Ar-

Argument) to excite us to obtain, I had almoſt ſaid (with due Reverence) to oblige Chriſt to be the Guardian of our Children, unleſs we would ſurrender them to the Tuition of the Tempter, rather than the Redeemer. He, who is uncharitable upon the account of his Family, his Poſterity, offends doubly in the Judgment of St. *Cyprian*. Firſt, In that he doth not provide for his Children the Protection of the Heavenly Father, preparatory for the time when they are to be bereaved of the Earthly. Secondly, In that he does not diſcipline them in Exemplary Piety, to prefer God before Mammon. Willing or unwilling thou muſt ſurrender thy Treaſures, thy Incomes, to the Divine over-ruling Providence. Laſtly, Charity is inconſiderately objected to be the riſe of Penury.

I ſhall not preſs St. *Cyprian*'s florid Argument in changing the Scene; *Pauperior ſeculo opulentior Deo*; Whilſt more empoveriſht to the World, thou wilt be more enricht to God. Not to recede out of the ſame Orb, not to ſwerve from the ſame Station: There is no Virtue more animated with aſſurance of Temporal Proſperity. The *Italian* Vulgar Phraſe of Begging is Charm of Rhetorick; *Faite a voi bene*, Do well to your ſelves. Thy Alms in the Bowels of the Poor, are like Grains of Corn in the Bowels of the Earth; they ſeem to putrifie, to periſh, but they come up with a ſpecious Advantage. *There is who ſcattereth, and yet encreaſeth*, Prov. 11. 24. who Thrives by Diminution, Multiplies by Subſtraction; a Contradiction in Arithmetick, but a Perfection in Grace. Such

Such was the Primitive St. *John*, called, *Eleemoſynary*. The Eſtate of a Charitable Perſon is like the Widows Cruiſe of Oyl, communicated, and not diminiſhed, imparted, and not impaired; nay, improved. No Duty doth more vindicate us from Hypocriſie. It was the diſconſolate Remark of St. *Baſil* the Great, that he obſerved many zealous Profeſſors his Contemporaries, Eminent for Devotion, for Mortification, for Sobriety, Chaſtity, and other Moral Endowments; and yet Tenacious, Uncharitable; which, like a venemous blaſt, tainted all the Religious Performances. I wiſh it were a Scandal to revive, to apply this mournful Reſentment to the Age wherein we live. By our melting Bowels, our ſtretcht out Hands in Charitable Supplies, to make us Friends with the *Mammon of Unrighteouſneſs*, is not an Evangelical Counſel, but Precept; not Arbitrary to be embraced, careſſed; or waved, rejected, as a Serene, Candid, or Moroſe ſour Humour ſhall bear ſway. To render the Violation of this Charge the more inexcuſable in a black Criminal Hue.

There is an Obligation of Equity riveted in Charity it ſelf. Not to relieve the Diſtreſſed, is in effect injuriouſly to Rob him, at leaſt covertly to purloin from him. Let not this ſtartle you as a Paradox, it is *Solomon*'s Orthodox Divinity, *Prov.*3.27. *Withdraw not good from them to whom it is due.* From the Owners thereof in the Marginal Interpretation, which beſt correſponds with the Original. The Context vindicates it as pertinent, appoſite to this Sub-

ject. It is the Phraſe, the Eloquence, the Charm of a *Jewiſh* Petitioner in his Exigency; give me the Precept. As there is a Grain of Juſtice or Equity, ſo there is a Tincture of Piety in merciful Performances. This renders *Mammon* it ſelf a Proſelyte of Religion, devotes and Conſecrates it as an Utenſil of the Temple.

The *Jewiſh* Doctors aſſert, that the Royal Prophet *David* gave Alms every day; it was his conſtant Quotidian Practice, but more eſpecially as preparatory to his publick Solemn Devotion, when he reſorted to the Synagogue, darting out this Ejaculation; *I will behold thy Face in Righteouſneſs*, Pſal. 17. 15. It is the *Pſalmiſts* Authentick Record to reſcue this Doctrine from Diſputes and Cavils. *He hath diſpers'd, he hath given to the Poor, his Righteouſneſs endureth for ever*, Pſal. 112. 9. Chriſt himſelf ſets out the diffuſive, operative Tranſcendency of this Virtue: *Give alms of what things you have, and all things ſhall be clean. Luke.* 11. 41. this is no Elegancy of an Irony, no ſmart Sarcaſm, no taunting Scoff, as ſome expound it; but a ſacred Lecture, taking off the Phariſees from a ſuperſtitious vain cleanſing of their Platters, to a truly religious Charity, to purifie their Hearts and their Hands alſo. It is all things ſhall be καθαρὰ pure, their droſs refined, themſelves rendred undefiled, unſullied.

Our compaſſionate Succors, as they have a ſanctifying Cleanſing; ſo alſo a dignifying exalting Influence. A charitable Perſon hath the Honour to be reputed a Benefactor to his Creator, a Creditor to his Redeemer.

Redeemer: *He who giveth to the Poor, lendeth to the Lord, Prov.* 19. 17. it is δανείζει in the Tranſlation of the Septuagint, he lendeth upon Uſury.

On this account a Duke of *Guiſe* was not branded, but renowned, in being ſtiled the greateſt Uſurer of *France*; in this Notion, (if ſincere) the nobleſt, and the holieſt. As there is an outward Eſteem and Honor, ſo there is an inward Solace and Delight accruing from charitable Performances, that tranſcends all ſenſual Pleaſures. God repays beyond humane Intereſt; *in this World a hundred Fold, in the next everlaſting Life. Mark* 10. 30. A Recompence which no humane intellectual Faculty can apprehend, no Eloquence, but angelical, can expreſs. Were there not an Impreſſion of infidelity in the hearts of men to boggle at the truth of the divine Promiſe and Providence, how would our deſires be kindled, our affections inflamed in purſuit of ſo ineſtimable a Merchandiſe; we would reſolve to practiſe as *Apelles* did profeſs to paint, to Eternity: which tranſmits me from the Precept in my Text, (*make you Friends of the Mammon of Unrighteouſneſs*) to the Compenſation; *that they may receive you into everlaſting habitations.*

Bellarmine in a ſtrain of Confidence alledges this Guerdon, this Reward as a valid Proof of Purgatory. Whereas in a general Conſideration, parabolical Scripture is not argumentative; in a ſpecial Conſideration, this Gloſs corrupts the Text, not only eclipſes the Luſtre and unſinews the Force of it; but renders

it a contradiction of Colluſion, transforms an amiable Lure to invite, to attract to a dreadful Topick a diſſuaſive Argument, to avert, to deter; whereby a Reward degenerates into Puniſhment. Neither the Phraſe nor the Importance of the Text admits any degree of conſiſtence with the Notion of Purgatory. The Text denotes the Period of a Temporal Life, to be the punctual Riſe of an Eternal, to be the immediate Tranſport to Heaven for a charitable Soul.

Not to inſiſt on the controverſial diſquiſition, I ſhall proſecute the practical; wherein who the Friends are to beſtead us is an appoſite inquiry. S. *Ambroſe* unveils them to be the holy Angels being the Guardians of merciful Souls for their Tuition on Earth, and Chariots for their Tranſlation to Heaven, being miniſtring Spirits in both capacities. Some Divines expound theſe Friends to be the ſacred bleſſed Trinity. A charitable Man is ingratiated, indeared to God himſelf: *Abraham*, whoſe Charity was as conſpicuous as his Faith, was honoured to be entitled *the Friend of God*: *Iſaiah* 41. 8. not only advanced, dignified in his Court, but embraced and emboſomed in his Cloſet. It is a Ray of divine Perfection to be διεργέτης a Benefactor. *Theophylact*, *Euthymius*, and others underſtand the Friends in my Text, to be diſtreſſed Perſons, ſuccoured by our Supports; though the Obloquies, the Reproaches of the World, though the Dirt, the Scum of the Earth; yet being ſanctified the Privadoes of God, the Favorites of Heaven, the Procurers of our admiſſion

admiſſion thither: Chriſt who accepts of Benefits extended to them, as exhibited to himſelf, upon their Account will enfranchiſe, inthrone us in that *Jeruſalem* that is above; whereby we ſhall be tranſlated from a Deſert to a City, from being Sojourners, Pilgrims, to be Deniſons, Princes. How pretious in our Eſtimate, in our Regard ought ſuch to be, however deſpicable in Dreſs in appearance; who can raiſe us to ſuch illuſtrious Preferments? As the ſubſtance of the Reward is remarkable, ſo is the Circumſtance; *when you fail*: According to the Syriack Tranſlation, *when it fails*; to wit, our *Mammon*, our Wealth; which in the greateſt Plenty and Security may vaniſh like a Shadow, whilſt we imagine to graſp, to fix it; expoſed it is at Sea, to Tempeſts, to Piracies, to Wrecks, and on the firmeſt Shore, to the Rapines, the Violencies of men, more fierce and ſavage than the Waves, the Surges of the Sea.

Treaſures and Fabricks have their Decays and Periods, in revolution of Times and Emergences, they are reduced to Duſt and Aſhes as our ſelves. *All theſe things ſhall be diſſolved*; ſaith the Apoſtle. 2. *Pet.* 3. 11. reflecting on the Earth and the Works thereof; to wit, the Endowments, Accompliſhments thereof recited in the Cloſe of the immediate precedent Verſe. They are *Luſitilia* in *Suetonius*'s Phraſe, obnoxious, liable to Diſſolution. The Original ſets it out more pregnantly, ſignificantly; λυομένων all theſe things being diſſolved: It is no leſs aſcertain'd than if already effected, being

ing in their Nature, and by Gods Decree, corruptible.

Though our Lands our Houſes are not, in the legal diſtinct conſtruction, Moveables; yet our Titles, our Intereſt, our Selves are. It is in our Engliſh Tranſlatition, *when you fail*: It is yet more critically diminitive in the Original, not λίπητε but ἐκλίπητε when you utterly fail; afflicted with infirmities of Body, complicated with imbittered Anxieties of mind, aſſaulted with the Terrors of Satan, who makes his ſtrongeſt Aſſaults when we are weakeſt, whoſe laſt reſerve of hoſtile Malice is *to bruiſe the Heel. Gen.* 3. 15. S. *Bernard* expounds it at the Cloſe of Life: When you ſhall be unſinewed, unſpirited, like waſted dim Tapers in an unſavory Snuff; when the moſt amiable Features ſhall become Spectacles of Dread and Horror, when the Eyes, thoſe Caſements of Vanities, ſhall be ſhut up, when thoſe Pandors of Impurity, thoſe Luminaries ſhall be extinguiſhed, when an Apoplexy ſhall ſeize thoſe Brains which have been Anvils for indirect Wits, Mazes of ungracious Contrivances. When we ſhall be neglected, deſerted by Comrades and Conſorts, by all Aſſociates and Friends, except thoſe in my Text. We readily entertain *Balaam*'s Op-
Num. 23. 10. tion; (to die the death of the righteous) and that our laſt end may be like his.

——— *Sic, ſic juvat ire ſub umbras.*

We all yearn to recede, to withdraw from the Stage of this World, in a State of Innocency, like *Demetrius*, after a continual Vaſſalage of life to the brink

brink of death, yet was fondly importunate to expire, to vent his laſt Gaſp in a State of Liberty. But if our Lives have corrupted our Minds, with the Influences of *Mammon*, the Hour of death will not releaſe but exchange our Fetters to be more firmly manacled, to be fiercely tortured in a dungeon of utter darkneſs.

To ſum up what I have enlarged, to cloſe with every Soul in this venerable Aſſembly with an applicatory Meditation. I have diſſected my Text to a Precept and a Reward, reſembling the Incenſe Altar and the Mercy Seat of the Tabernacle: In the Precept, I have viewed the Engine to be employed, and the Employment it ſelf; the Engine being the *Mammon of Unrighteouſneſs*, not to brand ample Treaſures or Incomes, but ungracious practices in atchieving or managing them: *Mammon* being like the Chymicks *Mercury*, as it is differently tempered, either medicinal to heal, to help, or fatal to corrupt, to bane; fatal it is when criminal, darting its Taint not only to Merchandiſe, but to Judicature, to Religion. Neither the Tribunal nor the Temple is a Sanctuary for ſecure Exemption from this Peſt; it wrought, vitiated *Balaam* to be a falſe Prophet, *Judas* to be a falſe Apoſtle, and *Felix* to be a corrupt Judge.

I have diſcuſſed the managing the Engine, *the Mammon of Unrighteouſneſs*, by two effectual expedients of the pureſt Friendſhip; by Equity and Charity, being the Supporters of Riches, as *Aaron* and *Hur* were

of

of the Hands of Moſes. I have diſtinguiſhed, ſorted out a double Equity, of Poſſeſſion and Reſtitution, the one being preſervative of Right, the other compenſative of Wrong. Both are to be abetted, even bedecked, embelliſht by Charity of Compaſſion, diſtribution: thereby to endear bleſſed Angels, whilſt we oblige diſtreſſed men, thereby to be ranked as Compeers in being befriended by thoſe glorious Spirits; *Amicitia pares vel accipit vel facit*, Friendſhip either finds or makes Equals. To cajole, even to conjure ſo amicable a Duty, I have conducted your attention from the Precept to the Reward; wherein I have obſerved the Subſtance and the Circumſtance of it; the Subſtance of it importing a Tranſlation from the tranſitory accommodation of an Inn, to the firſt Station of a Dwelling, of everlaſting Habitations, to exchange a Tabernacle for a Temple; a Temple for Stability and Sanctity founded and conſecrated by God himſelf. Thoſe indigent Perſons that are relieved by us, become our Factors to negotiate for us, to fix our Bank in Heaven; to take up our Treaſure by a Bill of Exchange in another World; they are our Harbingers that we may be furniſhed with Heavenly Manſions, when we are to be bereaved of Earthly.

I have pointed out the remarkable Circumſtance of this incomparable Bliſs; when it fails, to wit, *Mammon*, being like a Strumpet that ſhifts her Minions, her Favorites: When our Souls are upon the Wing

Wing of flight from our Bodies, in extremities of Agonies, reſigning them to be Inmates with Worms, to be putrified together, when there will remain nothing to him who unrighteouſly manages the Talent of *Mammon*; but a diſmal accompt to enflame his reckoning with a corroſive Remorſe of conſcience, not like the Serpent that twined about the Head of *Cleomenes* when he died, but this Snake will wind it ſelf about the Soul, to pierce it with anguiſh and horror; No Friendſhip then either will or can beſtead us, but this in my Text. Proſperity is a Loadſtone to attract Friendſhip; but Miſery is a Rock to ſplit it. It was *Socrates*'s experimental complaint in Adverſity; οὐδεὶς φίλος there is no Friend, none indeed extant in the loweſt Ebb, none indeed of *Athens*, but of *Jeruſalem* only.

My Text ſets the Life the Luſtre of Friendſhip, in the Umbrage of Death, by the poor extended to the rich. *Damaſcene* vails this truth in an Apologue of a wealthy Perſon who owned three Friends; two whereof endeared as his Soul, nay more tenderly treated in their diſtinct concerns, more ſolliciteouſly regarded; the third leaſt eſtimated, yet not quite rejected: Whereas being ſummoned to appearance before a dreadful Judge, he made his Addreſſes to his ſeveral Friends: His firſt Friend affords him the Formality of ſome Accoutrements at his departure; to wit, inſignificant for Solace or Advantage; his ſecond Friend ceremonioufly accompanies him to

the firſt Stage; his third inſeparably adheres to him to the end of his Journey, vigorouſly aſſiſts him before the dreadful Tribunal.

To withdraw the Curtain of the Apologue to a wealthy Perſon, as *Nathan did to David,* thou art the man thus befriended, (*vetus Fabula per novam Hiſtrionem*; in the Comedians Phraſe.) Thy firſt Friend is the World, this affords, at thy receſs from it, a Winding-Sheet, a Coffin, a Hearſe-Cloth; Ornaments ſpecious as to the ſight of others, not in any degree commodious to thy ſelf. Thy ſecond Friend is the Conſort of thy Bed, the Mate of thy Boſom, or thy Iſſue which attends thy Hearſe to the firſt Stage of thy Corps, the Grave; (if the Punctilio of State, or retired diſguiſe of Mourning will vouchſafe it) however this Friend takes there a final adieu, the Funeral Solemnity being celebrated, accompliſhed. Thy third Friend is the deſpicable, miſerable Perſon, whom thou relieveſt, whoſe Intereſt cleaves to thee, (*fidus Achates*) even to the Period of thy Journey, becomes an Advocate to plead for thee at the Bar of Juſtice, effectually prevails for Mercy.

Were there not an Enchantment in Avarice, who would not with ready Alacrity diſtribute temporal Comforts to others, to aſcertain eternal to himſelf? Unmerciful Perſons forfeit and bereave themſelves of thoſe Treaſures they ſeem to retain, whereas the merciful retain thoſe Treaſures they ſeem to be bereaved of; their works, eſpecially their Alms

Alms follow them, their riches are preſerved, nay augmented to them; tho' not formally in kind, yet virtually in value, tranſcendently in a ſuperlative Compenſation.

To reſcue us from the Faſcination, the Witchcraft of covetous deſires, the grand Impediments, the utter Defiances of charitable Acts; there is requiſite, a divine auxiliary Grace, earneſtly to be implored for, wherein let us not diſdain to be diſciplined by a modern Pattern, the Honor of our Nation, (*Mr. Sutton*) not illuſtrious for Titles but Graces, dignified by unparalell'd Alms, by the renowned Monument of a munificent Hoſpital; Preparatory whereto, he frequently, vehemently ſupplicated; *O Lord thou haſt given me a plentiful Eſtate, give me a merciful Heart to diſpoſe it to thy Glory.* This pious Ejaculation, reiterated in his own Garden, was overheard in another adjacent to it, as it is atteſted by a modern Eccleſiaſtical Hiſtorian.

To incourage this Duty of Charity, to fortifie the Streſs of it againſt all the Attacks, and Stratagems of Satan; I have muſtered up the holy Auxiliary Forces, the puiſſant motives of the ſtricteſt indiſpenſible rule of Juſtice, of the moſt undefiled, unfeigned exerciſe of Piety, of the brighteſt Luſtre of a ſerene pure Reputation, of the moſt commodious innocent Traffick, of the moſt delicious boſom Satisfaction: I have ſignalized theſe confluences of the choiceſt preſent Attractives, and Allurements of this World;

by the future Reſerve, the Staple Requital of the Beatitudes, the Glories of the next. To conclude, God hath not endowed any of us with wealth, to be tainted with Vice, but to exerciſe, to promote Virtue, not to defray the profuſe Expences of Varieties, of gay, modiſh, ſumptuous Habits (the Banners of Pride and Vanity;) not for Sacrifices to our Palats, to adminiſter Fuel to Flames of Luxury and Debauchery: nay not to raiſe our Families, not for Grandeur but Grace; not for to render our Poſterities great, but our ſelves good, and them alſo, in the Track of our Examples, in conſecrating, in perpetuating our Riches, by pious charitable Uſes; to repair, to adorn Fabricks, dedicated, ſet apart for ſacred Ordinances, that God may be worſhiped with the Beauty of Holineſs.

Let it not be a Reproach to the beſt reformed Religion, that in ſome places, where Perſonages furniſhed with ample Revenues, bedecked with Gallantry of Clothes, inhabit; Gods Houſes ſhould be leſs decent, leſs auguſt and ſplendid than their own: that many rural parochial Churches hold Reſemblances, both for the Structure and the Furniture, with Barns rather than Temples; Windows unglazed or ſhattered, the Floors unpaved, deformed with Pits, the Roofs ungarniſhed even unceiled, in a Rudeneſs of Prophaneneſs; the Walls defaced with Gaſhes, hung with Cobwebs inſtead of Tapiſtry, I wiſh from my Soul it were a Calumny to

aſſert

aſſert it. This is not ſolemnly, awfully to reverence, to adore, but contemptibly, contumelioufly to diſhonour, to affront the moſt High. It hath an Aſpect of an Indignity obtruded towards the ſupreme divine Sovereign: (Churches being anciently dignified to be entituled, to be reputed *Baſilica*, Palaces for Kings, even for the *King* of *Kings*:) Whatever is in any degree related, appropriated to God, is degraded, deſecrated, being in a mean Dreſs, expoſed to Diſeſteem and Scorn.

A cheap ſordid Performance of religious Duties, is not to be interpreted the Service of God, but of *Mammon*; the refinement of which droſs, the purifying of the Pollutions and unrighteouſneſs thereof, cannot be effected, but by acts of Piety and Charity; in the one in reference to inanimate Piles, the other in reference to animate, the living Temples of the everliving God; being enriched, deputed, enjoyned, obliged we are by a ſpecial Obligation, to relieve the diſtreſſes of our indigent Brethren, appointed we are as Truſtees for Supplies in their Exigences; if this Truſt be uprightly diſcharged, our Fidelity herein will qualifie us to be intereſted in the Solace the Sentence of Abſolution of the laſt day. *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was an hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in: naked, and ye clothed me: I was ſick,*

and

and ye viſited me: I was in priſon, and ye came unto me: *Math.* 25. 34, 35, 36. Of this ſuperlative, ineſtimable Recompence of Piety and Charity; (to be admitted to everlaſting Habitations in the Phraſe of my Text) which cannot enter into us to underſtand, till we enter into it to poſſeſs it, the Lord of his infinite Mercy make us Partakers, for the merits of his bleſſed Son, by the Influences of his holy Spirit; to which ſacred Trinity, be aſcribed Glory, Honour, Might, Majeſty and Dominion, this day, and for ever.

FINIS.

ADVERTISEMENT.

THere is lately publiſhed: *The Mirror of Martyrs*: the firſt and ſecond Part: lively expreſſing, in a ſhort view; the Force of their Faith, the Fervency of their Love, the Wiſdom of their Sayings, the Patience of their Sufferings, with their Prayers and Preparations for their laſt Farewel.